

CLASS THIRTY TWO

FEAR (KHAWF)

Last week we took Du'aa as an example of Ibaadah. Today, it is Khawf and it is reverential fear. Khawf is reverential fear and the proof is:

﴿١٧٥﴾ فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنْتُمْ مُؤْمِنِينَ ﴿آل عمران: ١٧٥﴾

Do not fear them but Fear Me, if you are truly believers.

So after Du'aa, he mentioned the second example as fear. The definition of fear is to be frightened, to have anxiety or to be troubled as a result of expecting something that will bring about harm, injury or destruction. In this verse and in many other verses, Allah subhaanahu wa ta'aala forbade fear from the allies of the Shaytaan and everything else, and commanded it for Him alone. That is the first point.

TWO AVENUES OF PROOF FOR WHAT CONSTITUTES AN IBAAADAH AND IT BECOMING SHIRK

The next point is proof for Ibaadaat and that giving them to other than Allah is Shirk comes through two avenues or two methods. Proof for what constitutes an Ibaadah and it becoming Shirk if it is given to other than Allah, comes through two methods. This is something I should have mentioned last week but I skipped out on it. The first method is when it is an Ibaadah according to the definition we took last week. When Allah commands something, orders it, orders or commands the people who are doing it, it automatically becomes an Ibaadah. Now when it becomes an Ibaadah, giving a portion or it to other than Allah becomes Shirk. For example:

﴿١٧٥﴾ فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنْتُمْ مُؤْمِنِينَ ﴿آل عمران: ١٧٥﴾

Fear Me, Allah commanded it. If it is pleasing to Allah, Allah loves it, Allah ordered it or He commanded the people who are doing it, it becomes an Ibaadah. Once established as an Ibaadah, there is automatic other proof that when it is an Ibaadah, giving a portion of it or the entire Ibaadah to other than Allah becomes Shirk. So long as it is Ibaadah, that is it. After knowing it is an Ibaadah, you automatically conclude that giving that Ibaadah or a portion of it to other than Allah is Shirk. That is one avenue.

The second avenue of proof is when these Ibaadaat have a special, specific proof showing in one way or another that whoever gives that particular Ibaadah to other than Allah has committed Shirk. This verse used here happens to have two avenues (the two methods) of proof in it.

﴿١٧٥﴾ ... فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنْتُمْ مُّؤْمِنِينَ ﴿آل عمران: ١٧٥﴾

The first method is what we mentioned. Khaafooni (خَافُونِ), He ordered it (that you fear Me). That made it an Ibaadah. Automatically we know from other proof that giving an Ibaadah to other than Allah makes it Shirk.

Now in the same verse, there is proof for the second avenue as well.

﴿١٧٥﴾ ... فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنْتُمْ مُّؤْمِنِينَ ﴿آل عمران: ١٧٥﴾

Fear Me if you are believers.

إِن كُنْتُمْ مُّؤْمِنِينَ

Meaning you are not believers if you do not fear Me. So this is specific proof that if you do not give your fear to Allah, then you have committed Shirk.

So the first type of proof is if Allah merely ordered it, if He commanded it or its people, then it entails by other proof that if you give a portion to other than Allah it becomes Shirk. If it is proven as an Ibaadah, giving a portion of it or all of it to other than Allah makes it Shirk. Then there is specific proof to some Ibaadaat.

وَخَافُونِ إِن كُنْتُمْ مُّؤْمِنِينَ

Allah says fear Me if you are believers. That is a specific proof and that is the second avenue.

That is good to know as a debate tactic when debating for example, especially matters like this, the grave worshippers and the Mubtadi'an. When you hit them with proof from different angles and avenues to show what constitutes Shirk and how it becomes Shirk. So when the author gives his proof on the matter of Ibaadaat, sometimes he uses the first method (avenue) and sometimes he uses the second.

THE PROOF OF THE AUTHOR ON KHAWF

Now the specific proof the author chose for this matter right here (fear) is:

﴿١٧٥﴾ إِن كُنْتُمْ مُّؤْمِنِينَ فَلَا تَخَافُوهُمْ وَخَافُونِ آلَ عُمَرَانَ :

Do not fear them, but fear Me if you are truly believers.

He ordered to fear Him.

وَخَافُونِ

And this order is a Waajib, it is commanded. Fear of Allah is Waajib. Why? Because a general order without any additional proof taking it from being Waajib to a Sunnah means it remains Waajib. This is something Inshaa Allah we will elaborate on in Usool. The general order in the Qur'an or in the Hadith means it is a Waajib and it does not get deferred to being a Sunnah unless there is additional proof to show that. If Allah and the Prophet sallallahu 'alayhi wa sallam say it, it means it is a Waajib unless there is additional proof to indicate it is deferred to being a Sunnah.

For example, grow your beard. Once the command or order comes to grow your beard, grow your beard, it is a Waajib. Had we had one single proof from the Prophet sallallahu 'alayhi wa sallam where he merely saw someone shave and did not say anything about it, that automatically would take it from being a Waajib to a Sunnah. Now here there is an order, fear Me (Allah says fear Him). That is a Waajib. Why? Because there is no additional proof to show that it is deferred from being a Waajib to a Sunnah. Also, an additional way is Allah made it a condition of Imaan.

وَخَافُونِ إِن كُنْتُمْ مُّؤْمِنِينَ

If you are believers, you fear Me. Meaning you are not a believer if you do not do it. Also to substantiate and confirm the order to fear Him, is that Allah in the early part of the verse said:

﴿١٧٥﴾ إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ... آلَ عُمَرَانَ :

He deterred from fearing the Awliyaa' of the Shaytaan (of Jinn and Ins), and then He ordered direct fear to Him only.

If you do not fear Him, you are not Mu'min. As a condition of your Imaan, you have to fear Him, so you are not Mu'min if you do not. In summary, the verse deters from fear of other

than Allah and orders fear of only Allah subhaanahu wa ta'aala, as a condition of your Imaan. That is the verse he chose.

THE TYPES OF FEAR

Next point, not every fear is Ibaadah. If it is the type that is Ibaadah, giving to other than Allah becomes Shirk, but there are other types that are not Ibaadah. This is very important to know, especially for Talabat al-'Ilm to know this, otherwise they go round declaring some people Mushrikeen if they have fear and it is not the Ibaadah fear. Once Allah ordered Khaafooni (fear Me), it made it Ibaadah. He ordered it, it means it is something He likes and that falls under the definition that Ibn Taymiyyah outlined for us, of what constitutes an Ibaadah.

الْعِبَادَةُ : هِيَ اسْمٌ جَامِعٌ لِكُلِّ مَا يُحِبُّهُ اللَّهُ وَيَرْضَاهُ

Now there are four types of fear that you need to know about. Once you know them, you will know which is Shirk, which is prohibited and which is permissible at times.

NATURAL FEAR

The first one is al-Khawf at-Tabee'ee al-Jibilee (الخوف الطبيعي الجلي) (natural fear), and I am going to go through them one by one Inshaa Allah. Natural fear is permissible, it is not Ibaadah, it is not a negator of your Imaan and it is most definitely not Shirk. Examples are fear of a lion or a predatory animal in front of you, a car coming at you at a high speed, you are around the building and the building is about to collapse near you, you are in a house and there is a fire, you are in a river and you fear drowning, you see a snake and you fear that it is going to bite you or some who have a fear of public speaking. If the means are there, it is considered permissible natural fear. This is the type of fear Allah mentioned about Musa 'alayhis-salaam when he was in the city and he became afraid.

فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا يَتَرَقَّبُ فَإِذَا الَّذِي اسْتَتَرَهُ بِالْأَمْسِ

يَسْتَتِرُهُ... ﴿القصص: ١٨﴾

Musa became afraid, looking about in the city. He was a Messenger, even though Allah said:

فَأَصْبَحَ فِي الْمَدِينَةِ خَائِفًا

He was scared.

In other verses talking about Musa:

فَخَرَجَ مِنْهَا خَائِفًا يَتَرَقَّبُ... ﴿القصص: ٢١﴾

He left the city afraid, he escaped from there afraid, looking about in a state of fear. Allah describes him as being in a state of fear. This is Musa, did he commit Shirk? Ma'aath Allah that Musa would commit Shirk.

قَالَ رَبَّنَا إِنَّا نَخَافُ أَنْ يَفْرُطَ عَلَيْنَا أَوْ أَنْ يَطْغَى ﴿طه: ٤٥﴾

Oh Lord, verily we fear that he would hasten to punish us or he may transgress upon us. Musa said that about Fir'awn, and there are many verses about Musa 'alayhis-salaam.

لَا تَخَافُ دَرَكًا وَلَا تَخْشَى ﴿طه: ٧٧﴾

...قَالَ لَا تَخَفْ نَجْوَتَ مِنَ الْقَوْمِ الظَّالِمِينَ ﴿القصص: ٢٥﴾

فَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ... ﴿الشعراء: ٢١﴾

إِنِّي أَخَافُ أَنْ يُكَذِّبُونِ ﴿القصص: ٣٤﴾

There is a lot of fear in the story of Musa 'alayhis-salaam. This is the natural fear. The story of Musa 'alayhis-salaam should teach Du'aat that if they happen to fear, it may not be a condition of being a coward. It may be normal at times when taking on a big task like speaking the truth or doing the most noble of matters, it may be some fear penetrates in the heart (the natural fear). However, the courage becomes not to let that fear deprive one of proceeding forth or make him go cowardly backwards.

Hishaam Ibn Abd al-Malik told his brother Maslamah who was called Layth al-Wagha or Abu Sa'eed (his Kunyah was Abu Sa'eed), did you ever fear in battles? Maslamah said I have never been free of fear, but I always used the fear to my advantage in developing a ploy and never did I let the encompassing fear that I get deprive me of stable thinking or going on forward. Hishaam replied back to that statement:

هذه البسالة

That is the true courage. He did not let fear stop him. Courage does not mean you do not have fear (that is natural fear), it means you control and direct the fear to succeed in what you are doing. As time goes by, even that natural fear will vanish and go away. Those verses of fear that we were saying were in the early Messagehood days of Musa 'alayhis-salaam. After one trains himself , controlling that fear, redirecting that fear to his advantage and the advantage of his mission and giving victory to his goal and mission, that fear begins to fade away and go and never have any traces of it.

The story of Musa in the early phases had so much fear in it, but look towards the end of the Messagehood. After plenty of practice in not letting fear get in the way, this type of permissible fear vanished. When everyone feared Fir'awn and he was behind them, the army that no one has seen anything like its likes, the ocean in front of them and between them two is Musa and his followers. After all those verses of fear, at this most critical time when the ocean is in front of him and the huge army of Fir'awn behind him, you would expect to see that Musa would be shaking in terror, but plenty of training killed that natural fear itself. Everyone was afraid.

﴿فَلَمَّا تَرَاءَى الْجَمْعَانِ قَالَ أَصْحَابُ مُوسَىٰ إِنَّا لَمُدْرَكُونَ﴾ **الشعراء: ٦١**

When the two hosts sought each other, the companions of Musa 'alayhis-salaam said we are going to be overtaken for sure.

﴿قَالَ كَلَّا ۖ إِنَّ مَعِي رَبِّي سَيَهْدِينِ﴾ **الشعراء: ٦٢**

The stunning words of Musa. Musa said no, verily with me is my Lord, He will guide me and protect me.

What do you learn here? You learn from this that natural fear is permissible, it is not Shirk. When natural fear touches one in matters that you are following the guidance in, you use that fear and you redirect it to your advantage. You do not stop and with training over time, that fear will vanish and go away. That is the first type of fear, natural fear.

THE PROHIBITED TYPE OF FEAR

The second type of fear is al-Khawf al-Muharram (الخوف المحرم), the prohibited type of fear. This is also considered by some scholars as Shirk al-Asghar (small Shirk). This type of fear stops one from doing ordains or committing prohibitions. Fear that stops you from doing a Waajib or gets you to do a Muhamarram, and this is what is short of Shirk. For example, he fears making Salah on time because people will mock him in public places, he fears to grow a beard because he fears the employer will fire him or because he does not want to

get scrutinised or delayed at airports. He was in a setting where people were listening to music and he did not want to tell them that music is Haraam, because he did not want to be singled out, criticised or outcast. He let his clothes go below the ankle because he did not want to look different, he did not want people to point fingers at him or mock him. He did not speak the truth and stand up for his brothers and sisters who desperately need him, because he did not want to be labelled as a radical or an extremist.

This is the type of fear that is in the verse:

الَّذِينَ قَالَ لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ جَمَعُوا لَكُمْ فَاخْشُوْهُمْ فَزَادَهُمْ إِيمَانًا
وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ﴿١٧٣﴾ آل عمران

This was after the Battle that the Muslims fought. The believers were told, verily the pagans have gathered against you a great army so fear them. They gathered another army to fight you again. The hypocrites always come at you, do not speak about prisoners rights, do not forbid the evil, the west and their governments will tap your phone. When something of that similar nature was told to the Sahaabah:

فَزَادَهُمْ إِيمَانًا وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

It increased them in faith and they said Allah is sufficient for us and we put our trust in Allah.

Those that scare you, they are the devils.

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ... ﴿١٧٥﴾ آل عمران

It is only the Shaytaan that suggests to you to fear his Awliyaa'.

Some considered this category of fear as Haraam because it gets you to leave some ordains or it gets you to do some prohibitions, for fear of other than Allah. Some ‘Ulamaa considered it small Shirk because of the Hadith in Musnad Ahmad and it really possibly depends on the heart feeling in this. It is between Haraam and small Shirk because of the Hadith of the Prophet Muhammad sallallahu ‘alayhi wa sallam. Allah tells a servant on the Day of Judgment, why did you not deter from the evil and he says oh Allah I feared people. Allah replies to him, Allah subhaanahu wa ta'aala says you should have feared Me.

إِنَّ اللَّهَ يَقُولُ لِلْعَبْدِ يَوْمَ الْقِيَامَةِ : مَا مَنَعَكَ إِذَا رَأَيْتَ الْمُنْكَرَ لَا تَغْيِيرَهُ ،
فَيَقُولُ : رَبِّي خَشِيَّةُ النَّاسِ ، فَيَقُولُ اللَّهُ : إِيَّا يِيْ كُنْتَ أَحَقَّ أَنْ تَخْشِيَ

He feared the people. He said and he admitted to Allah I feared people, and Allah said you should have feared Me.

Now under this second category (the fear that is prohibited), we have additional categories. This is a matter that must be noted and it is the exemptions where one could possibly say the words of Kufr wal-'Iyaathu Billah, do a Haraam or not do an ordain.

IKRAAH

The first one is if the injury, harm or threat that you are going to get is unbearable. This is called Ikraah (إكراه), this is A. Someone whipped or lashed to the point that they can no longer take it, there is details on the level of what constitutes Ikraah but as Ibn Taymiyyah Rahimahullah said, it depends on the one being tortured. Why? Because some people can endure extreme torture and some cannot, some are softies. Some 'Ulamaa said prison is Ikraah, others said no. Each circumstance is different and it must be studied and analysed independently. It really depends on the individual. Al-Khaazin said it must be extreme pain and torture that one cannot bear or even death. Sometimes for some people, it could be an older man who is very sick, one day in prison could constitute Ikraah (unbearable harm). Whereas for a younger, healthy, strong man, a lifetime in prison would not constitute Ikraah. There is other evidence and indicators that point to what is Ikraah and what is not, and really it has got to be studied on an individual basis.

One must keep in mind that the word of Tawheed and the rights of Allah (of Haraam and Halaal) are mighty matters and they are mighty matters that a true believer would hate to compromise, unless it is the biggest of unbearable torture, and one with the strongest of Imaan would rather lose his life than compromise on that. There is no doubt that being firm even if it costs one his death is better, but we are saying what if someone decides to take the exemption. For example, when September 11 happened, some supposed Shuyookh or Du'aat or whatever they want to call themselves, they ran around issuing Fatwas that a woman can just wear a hat for Hijaab. Some type of hat that they said is good and that is Hijaab. Why? They said it is Ikraah, and that is foolishness and that is jokes. After September 11, you can possibly count on your fingers how many of our beloved sisters were harmed. Yet they began to make it an issue as if it was an issue of Ikraah, compromising something that is Waajib. Those are the human devils, and that type of thinking.

إِنَّمَا ذَلِكُمُ الشَّيْطَانُ يُخَوِّفُ أَوْلِيَاءَهُ... ﴿١٧٥﴾ آل عمران:

THE ONE THREATENING MUST BE ABLE TO CARRY OUT THE THREAT AND YOU ARE UNABLE TO DEFEND YOURSELF

You need to keep in mind that Ikraah is one threatening must be able to carry out what he claims and you must not be able to defend yourself. And if you are ordered to say Kufr, do a Haraam or leave a Waajib and it is unbearable harm, then you can take it. If you cannot defend yourself and he can carry out what he is saying he is going to do to you.

YOU HAVE TO TRULY BELIEVE HE WILL CARRY OUT THE THREAT

Number two, you have to believe that he will actually carry out that threat, it is not a possibility. Meaning if I do not do that Haraam or say that word of Kufr wal-'Iyaathu Billah, he would definitely kill me. He would definitely, the whip is in his hand and he is going to whip me so much that I will not even be able to bear it. Mere threats do not constitute Ikraah as Ibn al-Jawzi narrated that Imaam Ahmad said in Zaad Al-Maseer (زاد المسير). That is the second one.

THE THREAT MUST BE IMMINENT

The third is that what you are threatened with has to be imminent, it is going to happen now. If it is a matter of the future, wait. So not only are you sure it is going to happen, but it is going to happen right now or very imminent (in a few moments). So if they say for example, shave your beard or say words of Kufr wal-'Iyaathu Billah and the threat will not be carried out, you wait until they are about to carry out that threat.

THERE IS NO IKRAAH IF YOU HAVE A CHOICE

The final point is if they give you a choice like that of Shu'ayb 'alayhis-salaam.

قَالَ الْمَلِأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لَتُخْرِجَنَّكَ يَا شُعَيْبُ وَالَّذِينَ آمَنُوا مَعَكَ
مِنْ قَرِيبِنَا أَوْ لَتَغُوْدُنَّ فِي مِلَّتِنَا ۝ قَالَ أَوْلَوْ كُنَّا كَارِهِينَ ۝ ۸۸ ۝ قَدْ افْتَرَيْنَا
عَلَى اللَّهِ كَذِبًا إِنْ عُذْنَا فِي مِلَّتِكُمْ بَعْدَ إِذْ نَجَّانَا اللَّهُ مِنْهَا ۝ وَمَا يَكُونُ
لَنَا أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا... ۝ (الأعراف)

They told Shu'ayb, either leave the country or come back to our religion. He said no way will I go back. They gave him a choice. You either leave the USA or do this Haraam, pack up and leave if they give you the choice. You do not say my property, my friends, my family, there is no Ikraah if you have a choice.

THE LEVEL OF HARM FOR IKRAAH

Just so you know and I want you to know the level of harm one must be inflicted with or threatened with that he has to know will immediately happen, before he says Kufr, does a Haraam or leaves an obligation. To know the level, you know the whipping and lashing that they used to have back in the days is much worse than what is done today. In fact, the one lashing Imaam Ahmad Ibn Hanbal Rahimahullah said to him:

لو ضربت تلك السياط فيلاً لهاته من جوفه

If the whips I hit you with, I went and hit an elephant with, they would drop that elephant dead.

Imaam Ahmad objected to the scholars who claimed Ikraah during his time. When they claimed torture, he said that is not torture. When they were giving them the choice between saying the Qur'an is the creation of Allah when it is in reality the word of Allah, Imaam Ahmad objected to that but some of the 'Ulamaa gave in. And when he questioned them, they said:

﴿ إِلَّا مَنْ أَكْرَهَ وَقَلْبُهُ مُطْمَئِنٌ بِالْإِيمَانِ... ﴾ النحل: ١٠٦

He said when that verse was revealed, Ammaar was being lashed, you guys were merely threatened. Meaning he did not think it was sufficient to be threatened, you have to surely know that it is going to be carried out and carried out immediately on the spot. He did not exempt them when they began to say the issue of Ammaar radhiyallahu 'anhu and how he said what he said. One of the best friends of Imaam Ahmad (Yahya Ibn Ma'een) gave in and said some words to avoid torture. Imaam Ahmad objected to his friend and he said one time about Yahya Ibn Ma'een, he tells me he was under Ikraah and he was not even lashed. Imaam Ahmad objected to his friend Yahya because he said it without being lashed or being threatened on the spot, so the scrutiny is very high to become Ikraah and use the exemption that we have.

THERE IS NO MU'TADI IN IKRAAH

Keep in mind, and here is another matter where other people go wrong, you cannot be a Mu'tadi (**معتد**) in Ikraah. What does that mean? With the rights of Allah, Allah subhaanahu wa ta'aala is very merciful. He forgives, He gives you exemption. It is different with the rights of Muslims. So if under Ikraah (under torture or being killed) and one's heart is full of Imaan, he can say the words of Kufr to avoid that unbearable punishment. It is from the mercy of Allah subhaanahu wa ta'aala that He makes it an exemption to His rights, but not to the rights of Muslims. As in the case of Ammaar, he told Quraysh some words under duress and torture. That is the right of Allah, Allah subhaanahu wa ta'aala forgives. They

lash you so bad or they cut your flesh with knives as we saw on clips from Syria and you say Bashaar is Allah wal-'Iyaathu Billah or whatever they want you to say, you cannot take it anymore and you say it, it is better to be patient and not say it but if you do, you are exempted. But let us say they have someone in prison and they tell them to do fornication with another Muslim. Decades ago when I used to listen to Kishk Rahimahullah on his old tapes and talk about prison conditions in Egypt back in the sixties, he said there were circumstances when they would tell a man (a prisoner) to have a relationship with another prisoner. Even if they shred you piece by piece, you cannot do that. Why?

﴿١٦٤﴾ ... وَلَا تَرْزُقْ وَازِرَةً وِزْرَ أَخْرَى... ﴿الأنعام﴾

No bearer of burdens shall bear the burden of another.

And also in Sunan Ibn Maajah:

لَا ضَرَرَ وَلَا ضِرَارَ

There should be no harming and no reciprocating harm.

What is common today all over the world is that someone goes to prison for example, and they really want someone else for another reason, maybe someone was speaking the truth on matters. They have no evidence that the other person did anything wrong in their supposed legal system, so they go to people around him and to his surrounding Muslim community. They threaten them with prison, they harass them or keep visiting them. Sometimes they take them to prison for some petty ticket or bogus claims, then they threaten them with big sentences or sometimes they just merely imply threats. Then at the end they say well if you testify against Shaykh so and so or another individual, we will reduce your sentence from twenty years to five years or we will let you go home right now. Or they say we will drop the immigration charges on you and we will let you stay in this country, we will give you citizenship. I can name many worldwide who are like this and many who are oppressed worldwide and are in prison because of this.

They testify falsely to save themselves and put other Muslims in prison. You cannot do that Islamically, no matter how bad the torture is. Once it comes to harming a Muslim, the limits of Ikraah stop. With the rights of Allah, He gives you leverage, He forgives you and He does not hold you accountable. With Muslims, even if you are tortured or killed to rape a Muslim, to testify falsely or to say something, if they give you the choice between that (the torture) and killing a Muslim or you go home but you kill or harm a Muslim, you cannot.

Al-Qurtubi Rahimahullah said:

أَجْمَعَ الْعُلَمَاءُ عَلَى أَنَّ مَنْ أَكْرَهَ عَلَى قَتْلٍ غَيْرِهِ أَنَّهُ لَا يَجُوزُ لَهُ الْإِقْدَامُ
عَلَى قَتْلِهِ

Al-Qurtubi Rahimahullah said it is Ijmaa' one who is compelled to kill another cannot kill him. There is no compelling in this, there is no Ikraah on this.

وَلَا انتَهَاكُ حُرْمَتِهِ بِجَلْدٍ أَوْ غَيْرِهِ

Not only killing, he said there is Ijmaa' you cannot be compelled (there is no Ikraah) to transgress on the honour by lashing or anything similar of that nature. Meaning they say we will whip you or you whip the Muslim, no whip me. There is no choice in that. Kill him or you will be killed, no kill me. There is no choice.

وَيَصْبِرُ عَلَى الْبَلَاءِ الَّذِي نَزَّلَ بِهِ

Al-Qurtubi said he must be patient in this matter. There is no choice in it.

وَلَا يَحْلُّ لَهُ أَنْ يَفْدِي نَفْسَهُ بِغَيْرِهِ

Ijmaa', he cannot ransom himself for another.

وَيَسْأَلُ اللَّهُ الْعَافِيَةَ فِي الدُّنْيَا وَالآخِرَةِ

Nas'alallahu 'Aaifiyah. At the end of his quote he said, and you ask Allah subhaanahu wa ta'aala to keep you safe from those type of trials. It is Ijmaa', you do not have a choice in those matters. When it comes to the rights of a Muslim, it is not a choice of Ikraah. The rights of Allah, Allah exempts you, He will not hold you accountable if it is Ikraah. With Muslim rights, there is no choice, there is no Ikraah.

MASHAAQAH

The second level after Ikraah is Mashaqqah (مشقة), which is difficult hardship that one can bear. It is a hardship but one can bear it, like a little bit of lashing or a prison term he can handle. There is a difference between the first one I mentioned (Ikraah) and Mashaqqah. The first one I mentioned (Ikraah) is unbearable, Mashaqqah is bearable. It is a hardship, but it is bearable. One cannot fear this fear to leave an ordain or do a Haraam.

SLIGHT HARDSHIP

The third level of harm or threat of harm is like curses or mocking. This one also does not give you the exemption, you cannot do a Haraam or leave out an ordain.

AL-WAHAN WAL-JUBUN

The fourth one is al-Wahan wal-Jubun (الوهن والجبن), and it is really being cowardly. It has no reality and you cannot leave an ordain or do a Haraam for this one, because really this one is a figment of imagination. And really this is the one that goes on most of the time in our communities.

Let me give you an overall of what we took so far so you will not get lost, because this branched out a little bit. Last week we took an example of Ibaadah which is Du'aa, today it is Khawf. We took the definition of Khawf, that is the first thing we took. Then we took the two avenues of how to show an Ibaadah becomes Shirk. Then we took specific proof that the author used for Ibaadah.

﴿١٧٥﴾ فَلَا تَخَافُوهُمْ وَخَافُونِ إِن كُنْتُمْ مُؤْمِنِينَ ﴾آل عمران:

Then we took the types of fear, because not all fears are Shirk. The first one was natural fear and we said that is permissible. Then we took the prohibited type of fear and we took under it four categories of compulsion. That is what we took so far.

In summary, this (the second type of fear) is prohibited because it makes you leave an obligation or do a sin. It is not secret fear but it is an apparent one. There are people there who are going to make fun of someone, someone may curse him or they are going to torture him, it is not secret or hidden fear. So this is apparent fear and you cannot use that to leave an ordain or do a Haraam.

THE REVERENTIAL FEAR

The third type of fear is the reverential fear, an Ibaadah fear or reverential fear. This is the fear that makes one do deeds and refrain from sins. This is the good fear, this is the fear of Allah subhaanahu wa ta'aala. This is what is considered Ibaadah, therefore giving it to other than Allah becomes Shirk. To fear someone as you fear Allah becomes Shirk. To fear someone to the point of worship like making Du'aa to him, that is considered Shirk Akbar.

Al-Fudhayl Ibn 'Iyyaadh Rahimahullah said:

من خاف الله دله الخوف على كل خير ، وكل قلب ليس فيه خوف الله فهو قلب خراب

Whoever fears Allah, his fear will direct him to all good. And every heart that does not have fear of Allah in it is like a demolished house (it is like a wrecked house).

They told al-Hasan al-Basri, Abu Sa'eed (the Kunyah of al-Hasan al-Basri) there is those people who scare us so much about the Hereafter that they tear and shred our hearts apart, they terrorise our hearts about the life after. Al-Hasan al-Basri said for you to have friends who will make you fear so that you will be at security in the Aakhirah is better than to have friends who will make you feel secure in this world, and end up in terror in the Aakhirah.

IS ALL FEAR OF ALLAH PRAISEWORTHY?

Now is all fear of Allah praised? No. We have to explain it, there is an explanation to it. A, there is the fear that is not praiseworthy. The not praiseworthy to Allah is the one that makes one despair and give up hope. It brings sorrow and distress to the heart and even makes one transgress in his sins because he despairs. The man who killed ninety nine, they told him you are not going to be forgiven, he killed a hundred. That is what happens when you despair, you have no hope in Allah, but overwhelming fear that makes you despair. You despair the mercy of Allah and give up hope. That is the wrong type of fear, that type of fear will cause a person to continue in sin due to the fact that he totally gives up hope. That is the unpraiseworthy fear.

Then you have the praiseworthy fear of Allah. That praiseworthy fear of Allah is when it prevents you from being disobedient to Allah and it causes you to fulfil the obligatory duties to Allah subhaanahu wa ta'aala. The fear of Allah that makes you stop doing prohibitions is praised. The fear that makes you do the ordain, that is good fear. This is the fear that actually gives tranquillity, happiness and peace to the heart and that is what keeps you steadfast on the Deen. If you reach the goal with this fear, the heart settles and becomes at peace when you truly fear Allah. It becomes dominated by joy in the blessing that Allah subhaanahu wa ta'aala will forgive you if you made mistakes and will reward you if you did good. Ibn al-Qayyim Rahimahullah in Madaarij As-Saalikeen said Ibn Taymiyyah used to say the praiseworthy fear is the one that confines you from doing prohibition (it stops you from doing any prohibition). Some of the Salaf used to say one is not fearful of Allah unless he leaves sins.

FEAR OF THE PLAN OF ALLAH

The next point is the levels of fear from Allah, in this category there is levels of fear from Allah. Fear of Allah is levels. The first one is fear of the planning of Allah.

أَفَأَمْنُوا مَكْرَ اللَّهِ ۝ فَلَا يَأْمُنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ﴿الْأَعْرَافٌ:

٩٩

Allah says in this rhetorical question, do they feel secure against the plan of Allah? None feels secure from the plan of Allah except people who are losers.

Being secure from the plan of Allah is a sign of a loser (the ultimate loser). How can you feel free from the plan of Allah when you know the hearts are between the two fingers of Allah subhaanahu wa ta'aala, He changes them as He wishes. When the Prophet sallallahu 'alayhi wa sallam mentioned this Hadith, he then followed it by the Du'aa:

يَا مُقْلِبَ الْقُلُوبِ ، ثِبِّتْ قَلْبِي عَلَى دِينِكِ

He drastically changes the hearts and the Prophet sallallahu 'alayhi wa sallam made Du'aa that his heart remain firm on His Deen.

How many rich become poor? How many poor become rich? He changes matters drastically. How many honoured become dishonoured in a moment's notice? How many dishonoured become honoured? How many wretched become righteous? How many righteous turned into being wretched? Your heart is like a blowing feather, it rapidly changes. So if the Prophet sallallahu 'alayhi wa sallam made Du'aa that Allah keep his heart steadfast on the Deen and his sins (prior and future) were forgiven, then that should be something on the tip of our tongue always.

يَا مُقْلِبَ الْقُلُوبِ ، ثِبِّتْ قَلْبِي عَلَى دِينِكِ

You always fear the plan of Allah subhaanahu wa ta'aala. If you are in front of a TV, look how your heart changes in just one day. You are in front of a TV, your heart is one way. If you are with bad friends, your heart is another way. If you are with good friends, your heart is another way. If you are with 'Ulamaa and Talabat al-'Ilm, your heart is in a much better way. Your heart changes so many times in one day, so you should always fear the plan of Allah.

أَفَأَمْنُوا مَكْرَ اللَّهِ ۝ فَلَا يَأْمُنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ﴿الْأَعْرَافٌ:

٩٩

The sign of truthfulness and righteousness is they fear the plan of Allah. That is the first type of fear of Allah.

FEAR OF A BAD END

Then you fear the bad end, and this type of fear shredded the hearts of the believers and our Salaf. Uthman Ibn Madh'oon radhiyallahu 'anhu, the first man who was labelled as-Salaf as-Saalih and he was the first one to be buried in the Baqee'. He prohibited alcohol on himself in Jaahiliyyah before Islam, so imagine how good his Islam was. He was the brother of the Prophet sallallahu 'alayhi wa sallam by nursing, he got the honour of migrating both migrations which is a lot of reward (the first one to Madinah and then before that he was in Abyssinia). He was from the first believers who believed even before Daar al-Arqam Ibn Abi al-Arqam.

The Prophet sallallahu 'alayhi wa sallam entered his house when he was dying and the Prophet sallallahu 'alayhi wa sallam kissed him, and it was said that tears from the Prophet sallallahu 'alayhi wa sallam fell on Uthman. Some consider this portion of the Hadith Hasan and some consider it weak, this portion about him and his tears falling on him. However in Sahih al-Bukhari, when he died Umm al-'Alaa said may Allah have mercy on you Abu as-Saa'ib (the nickname of Uthman), I testify that Allah has honoured you. She is talking to Uthman Ibn Madh'oon. The Prophet sallallahu 'alayhi wa sallam said to her, how do you know that? Umm al-'Alaa said I do not know oh Prophet of Allah, I do not know by Allah. Look what the Prophet sallallahu 'alayhi wa sallam said, he said death has come to him and I wish all good for him by Allah. Although I am the Apostle of Allah, I do not know what will happen to me or to you. Umm al-'Alaa said Wallahi I will never attest to the righteousness of anybody after that statement by the Prophet Muhammad sallallahu 'alayhi wa sallam. The Prophet sallallahu 'alayhi wa sallam says by Allah although I am an Apostle, I do not know what will happen to me nor to you. So how could we not fear that end? That end that we want to be in good.

When Sufyaan ath-Thawri was on his deathbed, a visitor walked in. He said you are crying Sufyaan because you fear your sins? So Sufyaan took a little stick like a toothpick or something out and he said I fear my sins less than this, what I fear is that I will be stripped of my Imaan before I die. He was on his deathbed, I fear I will not die a good death. That is Sufyaan, the man who we spoke about, the 'Aalim, the Muhadith, the Zaahid, the Imaam, the 'Aabid, you remember we mentioned in this class about his Ibaadah. Then Hammaad Ibn Salamaah (the Imaam of Zuhd) walked in to visit Sufyaan. He said good news Sufyaan, you are going to meet the One you had so much hope in and He is the Most Generous. He was giving him some hope, Sufyaan said Abu Salamaah (the nickname of Hammaad Ibn Salamaah), do you think Allah will forgive a man like me?

يَا أَبَا سَلَمَةَ أَتَرَى أَنَّ اللَّهَ يَغْفِرُ لِمِثْلِي ؟

Sufyaan ath-Thawri says do you think Allah will forgive a man like me?

When al-Muzani went to visit his Shaykh ash-Shaafi'ee when he was on his deathbed (al-Muzani is a student of ash-Shaafi'ee), he said how do you feel Shaafi'ee? He said I feel like I am departing but I do not know if my soul will go to Heaven to congratulate it, or whether it will go somewhere else so I can give it condolence.

Mu'adh, the man the Prophet sallallahu 'alayhi wa sallam says Wallahi I love you, the man who took Islam to Yemen, a youth committed to Allah, he was on his deathbed at the age of thirty two (because of the plague that was spread). He used to keep asking is it morning? They say no. He said is it morning? No. They said why do you keep asking if it is morning? He said I seek refuge in Allah from a night that I will spend its day in Hell. Mu'adh said that. He went on to say oh Allah You know I used to fear You and I have hope in you, oh Allah I did not love life for its gardens and rivers but the thirst in the day (meaning for his fasting) and for crowding around the 'Ulamaa. Then he began to repeat Laa Ilaaha Illallah, Laa Ilaaha Illallah until his death. That is a snippet of how our Salaf used to fear the bad ending.

Nas'alallahu Husn al-Khaatimah (نَسْأَلُ اللَّهَ حُسْنَ الْخَاتِمَةِ).

FEAR OF JAHANNAM AND BEING DEPRIVED OF SEEING ALLAH

The next type of fear is the fear of the punishment of Jahannam and not seeing Allah. Fear of not seeing Allah is terrorising. Those who are doomed to Hell A'aathina Allahu Wa Iyyaakum Min Thaalik (أَعَذْنَا اللَّهَ وَإِيَّاكُمْ مِنْ ذَلِكَ) will face the biggest torment but being deprived from the best pleasure of seeing Allah is an even bigger torment. Some 'Ulamaa said the biggest punishment is to be deprived from the sight of Allah if you are not allowed to see Him.

﴿٢٢﴾ **وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ﴿الْقِيَامَةُ:**

Then He says:

﴿٧٢﴾ ...**وَرِضْوَانٌ مِنَ اللَّهِ أَكْبَرُ ... ﴿الْتَّوْبَةُ:**

And then He says:

﴿٢٤﴾ **وَوُجُوهٌ يَوْمَئِذٍ بَاسِرَةٌ ﴿الْقِيَامَةُ:**

A Heaven bigger than the sky and the earth yet it has no room in it for you, and worse than that is not being able to see Allah subhaanahu wa ta'aala (the ultimate pleasure). The least punishment in Hell is

two tiny little stones under the feet of someone that will fry his brains, A'aathina Allahu Wa Iyyaakum Min Thaalik (أَعَاذُنَا اللَّهُ وَإِيَّاكُمْ مِنْ ذَلِكَ). A place no one wants to be, its food is fire, its water is fire, its clothing is fire. Zaqqoom (زَقْوَمٌ), Hameem (حَمِيمٌ).

فَطَعْتُ لَهُمْ ثِيَابٌ مِنْ نَارٍ... ﴿الحج: ١٩﴾

We conclude with that type of fear, and that is the third level of fear from Allah.

THE SECRET SUPERNATURAL FEAR

Now the fourth fear is secret, supernatural fear, Khawf as-Sirr (خوف السر). Fear from other than Allah, that which only Allah could do. Khawf as-Sirr means fearing someone will harm you in a way only Allah can do, for example a supposed saint in the grave harming someone alive. This is the type of fear that the grave worshippers have and of course it is Shirk Akbar.

It is like the fear the people of Hud had in their idols.

إِنْ نَقُولُ إِلَّا اعْتَرَاكَ بَعْضُ الْهَمَنَّا بِسُوءِ قَالَ إِنِّي أَشْهُدُ اللَّهَ وَأَشْهَدُوا
أَنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ ﴿هود: ٤٥﴾

The people of Hud told him, we think that our gods (which is their false deities) seized you with an evil madness (they put their curse on you). What did Hud respond to them? I call on Allah, Allah is my witness that I am free from that which you ascribe as partners in worship to Allah.

He considered what they said as Shirk. They said their lords touched Hud with a madness, meaning you said something bad about our lords so they put a curse on you, they made you a crazy man. That is the fear they had from their false deities. When he responded back, he said:

مِمَّا تُشْرِكُونَ

What you just said is Shirk. That type of fear is Shirk. Fear of a person in a grave or a Waali far away can harm the way Allah can harm, that is called the secret fear and this is ash-Shirk al-Akbar. This category of Shirk is Shirk al-Akbar and that is major Shirk regardless of whether he fears one dead or alive.

If they are dead, it is Shirk to fear the dead even if it is something that was under their control and power when they were alive. It is Shirk because now they are dead. If I fear someone punching me, that is natural fear. But if I fear a dead person is going to punch me, he could have done that when he was alive but now he is dead it is Shirk Akbar. I can fear

someone in front of me stabbing me, that is natural fear and we spoke about that in the first category. This fourth category, if I fear that fear in a person who is dead it becomes Shirk Akbar. Fear someone can make me ill without means is Shirk Akbar. Fear of someone depriving me of having kids is Shirk Akbar. These are matters only Allah subhaanahu wa ta'aala can do. Fear of inanimate objects like a blessed tree or metal that is around the grave of the Prophet sallallahu 'alayhi wa sallam or something like that, fear of that is Shirk Akbar.

A particular story that a Shaykh mentioned comes to mind. He said they were visiting Egypt on a Da'wah trip one time and portions there (the ignorant) take Badawi as a saint and they fear him the way they fear Allah. Many people throughout the world do, not just in Egypt, but he was visiting Egypt with a colleague. Some even fear him more than they fear Allah in statements that they say. The Shaykh said we were in the backseat of a taxi cab and a young boy (a beggar) came and asked my colleague for money. The Shaykh gave him a little bit of Egyptian money, the young boy got greedy or did not think that was enough so he said I ask you by Badawi to give me more. Note he said I ask you by Badawi (Badawi is the saint), he did not say I ask you by Allah to give me more. It is known in some areas that they take Badawi similarly to Allah, they give him qualities of Allah and if you are asked by Badawi it is known you have to answer. That is how you avoid the curse of the Badawi on you. The Shaykh said give me back the money I gave you. The Shaykh said because you gave an oath by Badawi, you do not get anything, you need to learn a lesson never to give an oath or ask by other than Allah subhaanahu wa ta'aala.

Then they drove away and the cab driver said save us, save us. The Shaykh said what are you talking about? He said he is asking Badawi to save them. He said you cursed or disrespected Badawi, look what is going to happen to us now and the driver became afraid of Badawi because he deemed that the Shaykh disrespected him when he took the money and would not give the young boy. When they reached their destiny safely, the Shaykh said look, we reached safely and nothing happened Alhamdulillah. Instead of the cab driver realising what he was doing is fake and that is Shirk, he said al-Badawi has been patient with us. Shirk after Shirk. Badawi is dead in his grave, he cannot harm or help. This is the Khawf as-Sirr, this is the Shirk Akbar and this was mentioned in the verse:

وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ
عَلَيْكُمْ سُلْطَانًا ۝ فَأَئِي الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ ۝ إِنْ كُنْتُمْ تَعْلَمُونَ

﴿٨١﴾
الأنعام:

How should I fear those whom you associate in worship to Allah, they can neither benefit nor harm. That was the statement of Ibraheem 'alayhis-salaam.

It is important to know these four categories of fear (the main ones that I mentioned) because some declare someone a Mushrik if they have the natural fear. You have seen that a lot, and this should clear up that matter.

THE DIFFERENCE BETWEEN KHASHIYAH AND KHAWF

As a very last point, what is the difference between Khashiyah (خشية) and Khawf? Both mean fear in Arabic, however Khashiyah is more specific or a higher level of fear because it combines between the fear of Allah and coats it with the knowledge of Allah. That is why when the Prophet sallallahu 'alayhi wa sallam talked about himself, he did not say Akhaaf (أَخَافُ) because he is the Prophet sallallahu 'alayhi wa sallam. He has Ma'rif of Allah, he has knowledge of Allah. He said:

أَمَا وَاللَّهِ إِنِّي لَا خَشَاكُمْ لِلَّهِ وَأَتَقَاءُكُمْ لَهُ

He is at a higher level so he used Khashiyah, I have Khashiyah of Allah.

Look when Allah talks about 'Ulamaa, because they know Allah.

﴿۲۸﴾ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعَلَمَاءُ... ﴿فاطر﴾

Khawf comes from an ignorant, whereas Khashiyah comes from the knowledgeable in Allah, those who have Ma'rifah in Allah and fear in Allah.

Another difference is Khashiyah comes because you honour. You see one you fear as mighty and supreme and you love him, whereas Khawf could come at times not because you honour but you fear because you are at a weakness. The second one is a linguistic difference in Khawf and Khashiyah.

APPENDICES

APPENDIX ONE: PATIENCE

A topic that is an integral part of this universe. A topic that every aspect of this universe needs. A topic that you can see through the creation of the sky and the earth. It took Allah seven days, when it could have taken Him one word. Allah ordered the creation of the sky and the earth within seven days when it could have been one word, be, and it would have been done. If you grow anything, a tree, a fruit, a plant, it is going to take time for you to see

the fruits. If your wife is pregnant or a woman is pregnant, the baby does not just come in a matter of moments, it takes time. And that is the topic of patience.

It is so important, Allah mentioned it in the Qur'an over ninety times. The first verse in Surat al-Baqarah where Allah talks about patience:

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّابَرِيْنَ
إِنَّ اللَّهَ مَعَ الصَّابِرِيْنَ
﴿١٥٣﴾ وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ^٢ بَلْ أَحْيَاءٌ وَلَكِنْ
لَا تَشْعُرُونَ ﴿١٥٤﴾ وَلَنَبْلُونَكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ
الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ^٣ وَيَشِّرِّ الصَّابِرِيْنَ ﴿١٥٥﴾ ﴿البقرة﴾

Oh you who believe in Allah, gather your strength from being patient and prayer. Allah is with those who are patient. Do not say to those who were martyrs, that they are dead. They are with Allah, living with Allah, in a manner that Allah only knows best. Glory to those who are patient. (Surat al-Baqarah: 153-155)

Who are those who are patient?

The next verse:

الَّذِينَ إِذَا أَصَابَتْهُمْ مُّصِيْبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿البقرة﴾

﴿١٥٦﴾

Those who if you tell them there is a misery, there is an atrocity, there is a problem that happened to them, they say to Allah we return and to Allah is our resort. (Surat al-Baqarah: 156)

What is the reward Yaa Allah?

The next verse:

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّنْ رَّبِّهِمْ وَرَحْمَةٌ^٤ وَأُولَئِكَ هُمُ الْمُهَتَّدُونَ ﴿البقرة﴾

﴿١٥٧﴾

The prayer of Allah upon them, the mercy of Allah upon them. Not only that, and they are also guided. (Surat al-Baqarah: 157)

Who are these people? These are the people who are patient in this life.

وَيَشْرِّبُ الصَّابِرِينَ ﴿البقرة: ١٥٥﴾

Glory to those who are patient.

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿البقرة: ١٥٣﴾

Allah is with those who are patient.

Glory to those who are patient, Allah is with those who are patient. Words in the Qur'an that are not attributed to any other character other than patience.

The verses in the Qur'an where Allah reprimanded Adam for not being patient in Heaven:

وَلَمْ نَجِدْ لَهُ عَزْمًا ﴿طه: ١١٥﴾

He did not have a strong will. (Surat Taha: 115)

He was not patient, Allah reprimanded him in the Qur'an.

If you look at the secret of victory in the Qur'an, it is patience. How is it patience? The key to victory is patience. When Taloot and Jaloot in the very long story of half a million fighting Jaloot, the giants of their time, it is in Surat al-Baqarah. The story is long, however the summary and the key to their victory was patience. How? If you look at the verses of the story:

قَالَ الَّذِينَ يَظْنُونَ أَنَّهُمْ مُلَاقُوا اللَّهَ كَمْ مِنْ فِئَةٍ قَاتَلَتْهُ غَلَبَتْ فِئَةً كَثِيرَةً
... بِإِذْنِ اللَّهِ ...

How many small groups win a large group or giants. Why Yaa Allah, why?

وَاللَّهُ مَعَ الصَّابِرِينَ ﴿البقرة: ٢٤٩﴾

Allah is with those who are patient. (Surat al-Baqarah: 249)

It takes patience, for three hundred and seventeen to fight the giants of their time and liberate Falasteen. Patience with their Imaan liberated Falasteen. Look at the next verse, it does not stop there. When they meet the enemy:

﴿٢٥٠﴾ ... رَبَّنَا أَفْرَغْ عَلَيْنَا صَبْرًا وَثَبَّتْ أَقْدَامَنَا... ﴿البَّقَرَةُ:﴾

Oh Allah, shower us with patience. (Surat al-Baqarah: 250)

Shower us with patience, we need to be fulfilled with patience. What is the next verse? The three hundred and seventeen were patient, after patience:

﴿٢٥١﴾ فَهَزَّمُوهُمْ بِإِذْنِ اللَّهِ... ﴿البَّقَرَةُ:﴾

They destroyed them by the will of Allah. (Surat al-Baqarah: 251)

The giants, when Allah describes them as giants, they are giants. Three hundred and seventeen overpower them, why? Because of their patience and Imaan.

If you look at the Hadith, the Prophet sallallahu ‘alayhi wa sallam said:

الصَّابَرُ ضِيَاءُ

Patience is brightness. How could patience be brightness? Patience is brightness in this life because a person with a problem, and all of you know this because we all go through problems, a problem in one’s life makes this Earth in front of him, a black cloud. And this black cloud becomes brightness when you have the right patience that we are talking about over here. That is why the Prophet sallallahu ‘alayhi wa sallam said, patience is brightness.

Not only that, in the Judgment Day, patience is going to be brightness with your mountains of deeds, just for being patient. That is how the Prophet sallallahu ‘alayhi wa sallam teaches an eleven year old kid. He tells him, Ibn Abbaas, victory comes with patience:

وَاعْلَمْ أَنَّ النَّصْرَ مَعَ الصَّابِرِ

If it was not any other, then the name of Allah is the perfection in patience. As-Saboor, that is enough. To use this attribute of Allah upon ourselves, because Allah has these attributes and these attributes belong to Allah in a manner, we do not know how. We do not know how the patience of Allah is, we know He has patience. And when you say Allah has patience, As-Saboor, it adds honour to that character and attribute that we have amongst ourselves, although our patience in no way resembles the patience of Allah by any means.

لَيْسَ كَمِثْلِهِ شَيْءٌ ۖ وَهُوَ السَّمِيعُ الْبَصِيرُ ﴿الشُورى: ۱۱﴾

There is nothing like unto Him, and He is the All-Hearer, the All-Seer. (Surat ash-Shoora: 11)

If you look at the kinds of patience, there is three kinds. There is patience on the trials and tribulations in life, there is patience on the ordains of Allah, and there is patience to refrain from the sins. We take them one by one.

The patience on the trials and tribulations in life. Life is full of problems. You have to understand this and know this because if you are not in a problem, you are waiting for a problem. That is life, that is the Sunnah of Allah in this life. If you are not in a problem, you are waiting for it. So if someone mocks someone for a problem, he is only awaiting one, that is the Sunnah of Allah. And elders with experience can tell you this, life is not smooth. Life was not smooth to the Messengers, it was not smooth for the true believers. If life was smooth then this would be Heaven, but it is not, so you have to have problems. How do we deal with the problems?

Look at what the Prophet sallallahu 'alayhi wa sallam says about one who had a beloved one, who someone beloved to him died, one of the biggest problems. If it did not happen, it is destined to happen. If someone, beloved one, did not die, it is either they are going to die and he is going to weep over them, or they are going to weep over him. It is going to happen, it has to happen in this life. How do you deal with it?

You look to the first advice of the Prophet sallallahu 'alayhi wa sallam in one of his Halaqaat, teaching women of his time, what did he tell the women? The women said give us, you know you give the men all the days, give us a day to teach us. The first day he taught them and the first thing he taught them, he said, whoever has three kids and those three kids die and she is patient, she has no reward but Heaven. A woman said, what about two? He said, and two. She said, what about one? He said, and one.

Allah in the authentic Hadith by the Prophet sallallahu 'alayhi wa sallam, the Prophet sallallahu 'alayhi wa sallam said, Allah tells the Angel of Death, did you take the soul of the servant's beloved one? I have a child, a brother, a relative, a father, did you take the soul of that person's beloved one? The angel says, yes I took it. Of course it is under the command of Allah, but it is going to teach us something over here. He says, did you take the fruit of the heart of the one my servant loves? Yes, we took it. Allah asked the angel, what did that person say? What was the consequence of that person, how did he react. He said, he said Alhamdulillah, Inna Lillahi wa Inna Ilayhi Raaji'oon. Alhamdulillah, to Allah we return and to Allah we resort. A loved one, and he says these words. Allah tells the Angels, build him a palace in Heaven, call it Bayt al-Hamd. His palace, Bayt al-Hamd.

A misery in this life could be a paved way for you in Heaven. The young children in Heaven are allowed entry to Heaven. They say no, but there is something missing, our parents. The

parents could be doomed to Hell for something, could have a lot of sins, we want our parents. That little baby who we wept and shed tears over, if we were truly patient, is a path to Heaven. Allah says, enter Heaven. The little child says, but where are my parents? Allah says take the hands of your parents and enter Heaven.

We have to change. Islam not only has to change us in the way we worship Allah, but it has to change us in the manners we react and look to things in life. We are not people of Lithium and Prozac, we are people who turn to Allah in our miseries and atrocities. And what miseries do you have than an Ummah that is being annihilated everywhere on this Earth? The threats of the Ummah, for those Muslims who care about their brothers. Your brothers in Iraq are being threatened day and night, what is the reason behind that? They said Rabbunallah, Allah is our Lord. Why? Why is that? Because we left them, we do not think about them. But you know, what we can consolidate with each other and tell each other is, be patient in these times of atrocities. When we see the enemies threatening, they are not after Saddaam, it is not Saddaam they are after, it is after the Muslims, the innocent Muslims of Iraq. Saddaam is one man, he can go take him, leave the innocent Muslims. Six thousand kids die, what more patience do we need? Your brothers, your children in Iraq, six thousand die every single month, because of malnutrition. That shot that you take your kid for that costs fifty cents is the source that your brothers in Iraq die for, six thousand every month. We need patience when we look at these miseries. We need patience when we see the bombarding, the annihilation of our brothers in Falasteen. We need patience when we see the killing and massacres of our brothers, and burning or our brothers in Kashmir. Patience is what we need. That is the first kind of patience.

The second one is patience doing the commands of Allah. To pray, to wake up in Fajr, to do any command Allah ordered, you have to have patience, by Allah. But before we talk about this, let us see why Allah sets out miseries and atrocities, whether they may be on the international level, or whether they may be on a personal level. Why does it happen to us? The first reason is that this is a source to show Allah your position that you deserve in Heaven. Why? How? Allah knows where you belonged before you were born. What position you belong in Heaven, Allah knows it, but this is a method to prove yourself. Allah is just, on the Judgment Day, every single deed you did has to have a witness for it. The book, the angels, the ground you prayed on, the people who heard you, everything has to have a witness. So if we are all going to pray five times, if we are all going to pay Zakah, if we are going to pay Hajj and we are all doing the same thing, how is Allah going to divide the one hundred ranks in Heaven upon us? If there is not tests and tribulations to see who is patient, to raise and boost their places in Heaven.

وَلِيُمْحَصَ اللَّهُ الدِّينَ آمَنُوا... ﴿١٤١﴾ آل عمران: ١٤١

And that Allah may purify the believers [through trials]. (Surat Aali 'Imraan: 141)

Who are the pure, the ones who are patient in times of tribulation?

لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ... ﴿الأنفال: ٣٧﴾

In order that Allah may distinguish the wicked from the good. (Surat al-Anfaal: 37)

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ... ﴿آل عمران: ١٧٩﴾

Allah will not leave the believers in the state in which you are now. (Surat Aali 'Imraan: 179)

Allah is not going to leave the believers in the situation they are in. Meaning He is not going to leave everything going, floating in your direction. Something has to happen, why Yaa Allah?

لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ... ﴿الأنفال: ٣٧﴾

So we can distinguish the true one from the evil one. The one who belongs in the position with the Siddiqeen and the one who belongs in the first level, we have to know that.

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا يَعْلَمَ اللَّهُ الَّذِينَ جَاهَدُوا مِنْكُمْ وَيَعْلَمَ
الصَّابِرِينَ ﴿آل عمران: ١٤٢﴾

Do you think you will enter Heaven, when Allah knows those who are patient are and those who are martyrs are. (Surat Aali 'Imraan: 142)

Do you think you are going to enter Heaven when you had a smooth life and you compare your life to one who has struggled for the sake of Allah, or even regular struggles in life? All that you get Ajr for.

The second reason behind these trials and tribulations is to show you, this is not your life. If you live in a country, you are a tourist, you stay there ten days and everything goes smooth for you, you love that world. You always talk about it, the best days of my life, you do not think of leaving it. The same with this life, if everything goes smooth in this life, it is hard for you to depart it. If everything goes smooth in this life, it is hard for you to think about Heaven. How could you think about Heaven when everything is going smooth for you? How could you? It has to have problems to make you think about Heaven, you have to.

Third reason, so you can ask and beg and please Allah to make you closer to Allah. Look at it and think of it, the most times people turn to Allah is when? When everything is going good? They do not even go by the Masjid when everything is going good. When they have

problems and then they pick up the phone, Shaykh I have a problem. That is the only time they call the Shaykh, when they have a problem. When they have a dead relative, his father is in front of him dead, his son is in front of him dead, the heart inside, it needs something to grasp on, and that is when their weak spot will come. Allah uses these to take people back to Him. How many people do we know that became guided over the death of a relative once? That changed their life, how many? Hundreds, you probably all know examples yourself, of a misery that happened to someone and it changed their whole life. These are among the reason why Allah tests us.

Look at this example and every time you face a trial or tribulation in this life, you have to look at it. If you get up to pray and you put your backpack in the Masjid and someone steals it, do not go shedding tears and crying. If you leave the Masjid and your window is broken, it is a problem. You leave, someone hits you on the red light, it is a problem. If you travel and you are speeding, you get a ticket, it is a problem. Some people, just a little problem like that, they weep and shed tears and they probably cannot sleep over the night and they are depressed.

Give you the example of one man, Ayyub. Eighty years of his life, he lived the most smoothest, best life, anyone can live. Fourteen kids, a good wife, happy with his wife, Messenger of Allah, what more could you want? In a matter of days, it all changed, it flipped around. How? This Messenger of Allah Ayyub gets a disease, his skin changes. Not only that, fourteen of his kids die one after the other, matter of days. He handled it with Imaan and patience, the verse we mentioned in the beginning of the Khutbah, with patience and prayer he handled it. His wife said make Du'aa. If he makes a Du'aa, just raises his hands and says Yaa Allah, Allah is going to respond. Make Du'aa, No. He tells his wife, how many years did we live in a good luxurious manner? She said eighty years. He said when we live another eighty years in a misery, then I will raise my hands to Allah and ask for Du'aa, eighty and eighty.

The years went on where she had to work as a maid, from the luxury she was in, she is a maid. Make Du'aa, he refuses until he reaches a point where she has to sell her hair. They used it in the battlefields for some thing that they needed, she sold her hair to keep supporting that man, the Messenger of Allah Ayyub. That is when he raised his hands and he made Du'aa, Allah on the spot responded. How many years of this misery that no one can handle? Disease, no one would talk to him, no one would come near him, no one would come near his town. People were beginning to shun his wife thinking she is contagious with that disease and that disease is going to spread upon him. Not only him, his wife too, fourteen kids. Not a single why me? Why did it have to happen to me? Why myself? No, patience. What happened?

...أَنِّي مَسَنِيَ الضرُّ وَأَنْتَ أَرْحَمُ الرَّاحِمِينَ ﴿٨٣﴾
الأنبياء:

One minor Du'aa. Oh Allah, a hardship has fell upon me and You are the All Merciful, the Graceful. (Surat al-Anbiyaa': 83)

What did Allah say?

فَكَشَفْنَا مَا بِهِ مِنْ ضُرٍّ...

We took that evil, that problem that happened to him, out. When his wife walked up on him after he was cured from the disease, she said who are you? The disease covered his body so much, she did not know who he was when she walked up on him.

...وَآتَيْنَاهُ أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ...

We gave him that which was there before and double. You know what that means? When he was cured, Allah gave him not fourteen kids for being patient those eighteen years, but twenty eight kids.

أَهْلَهُ وَمِثْلَهُمْ مَعَهُمْ...

Double that.

﴿ رَحْمَةً مِنْ عِنْدِنَا وَذِكْرًا لِلْعَابِدِينَ ﴾ الْأَنْبِيَاءُ : ٨٤

As a mercy from Ourselves and a Reminder for all who worship Us. (Surat al-Anbiyaa': 84)

Mercy of Allah because of those eighteen years of patience.

One more story of Qays Ibn 'Aasim al-Munqari, keep it between your eyes, these two stories. When you have a problem, those little problems that we have, laugh them off, they are nothing compared to these stories that we have over here. This is the solution to your problem, when you have a problem, you turn to Allah. When you have a problem, you say Alhamdulillah. Eighteen years with a skin disease and fourteen kids, a speeding ticket is nothing, you overlook it like nothing is going to happen. A car is stolen, whatever it may be, you did not get accepted to the university, you got fired from a job, all these are normal things when you compare it to eighteen years.

Look at this man, Qays Ibn 'Aasim al-Munqari. He is a Tabi'ee, Qays Ibn 'Aasim had a disease, it was spreading in his foot. They said we have to cut your foot, he said no. They said if we do not cut it now you are going to die. He said:

حسبى الله ونعم الوكيل

Go ahead. They said here is alcohol, they have no medicine to cure him so they said here is alcohol for you. He said alcohol? He has an excuse, Islam gives him an excuse, he is in a hardship. He said Allah prohibited something and Allah gave me a mind, and I use that to take away my mind? No, wait until I pray two Rak'ahs. When I am in the Rak'ah that you feel me floating with the verses of Allah, his mind, his power is not in this world, it is in the Heaven and Hell and the gardens of Heaven and the luxuries of the life after, laughing with the good pleasures of Heaven, crying with the stories of Hell. What did he say? When you feel me floating with the verses, cut my leg off. They cut it off when he was praying, he passed out. Not a single moan when they were cutting it, he did not feel it. His mind was not there, his mind was with Allah. He did not feel it but he passes out from the blood.

When he wakes up in the coma he was in, his son dies. Listen to this and keep it in your mind and teach it to your kids and to your brothers, when there is a time of hardship. He wakes up, they say may Allah give you better than what He took from you. He said what did Allah take? They said your leg. He said my leg, what else? They said your son. He had four sons, one of them died in his coma. The narrator of the Hadith said he did not add more than say:

الحمد لله حسبنا الله ونعم الوكيل

And you know what he said? He said, give me my leg. He looked at his leg and you know this is stunning what he did. He looked at his leg and he kissed it, that is not the stunning part. The stunning part is he said, Wallahi I never used this leg to walk for a sin ever. How many of us could say that, Wallahi I never used that leg to walk to a sin ever? Wallahi this story melts a heart if it was as hard as a rock. I never used this leg, Wallahi how many of us could say that today? And then he said, look at the patience in this man, Alhamdulillah Allah gave me four body parts, He took one, I have three left. Allah has been generous to me, I have three, I have two hands left and one leg. I have one kid that Allah took his life, I have four kids. Allah has been so generous to me, He left me with three kids. Allahu Akbar, this is the patience that Allah says:

...وَيَسِّرِ الصَّابِرِينَ ﴿١٥٥﴾ الَّذِينَ إِذَا أَصَابَتْهُمْ مُّصِيبَةٌ قَالُوا إِنَّا لِلَّهِ
وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾ الْبَقْرَةُ

Patience to carry out the commands of Allah. Patience to come to this Masjid in Fajr when you are the neighbour of the Masjid, patience to wake up to pray the Salah in the beginning

time of the Salah, to carry out the commands of Allah. What is that? Do you look at it and say oh man that is hard. How can I wake up for Fajr, how can I pray on time, how can I not deal in usury? It is hard. Put before your eyes the example of Ibraheem. Allah does not tell him wake up 5:30, Allah tells him it is your son whose neck has to be cut. Which is easier? Praying that takes five minutes, a little thing that Allah asks, or Allah asking you to sacrifice your son?

What did Ibraheem say? Not me, why me, why my son? I am not going to do it, I am not going to pray, I am not going to fast, I am going to deal in usury? No, what did he say? He takes his son and puts him on a table and wants to cut his neck off. An example of a pious, patient family. How? His son tells him when you cut my neck father, do not look at me because if you look at me you may be merciful towards me and you will not do that which Allah ordered you. Patience, patience is what causes them to do this.

**فَلَمَّا أَسْلَمَاهُ وَتَلَهُ لِلْجَبَنِ ﴿١٠٣﴾ وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ ﴿١٠٤﴾ قَدْ
صَدَّقْتَ الرُّؤْيَا ﴿١٠٥﴾ إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٠٥﴾ الصافات**

And when they had both submitted and he put him down upon his forehead, We called to him: "Oh Abraham, You have fulfilled the vision." Indeed, We thus reward the doers of good. (Surat as-Saaffaat: 103-105)

We called him, Yaa Ibraheem, you believed that dream? Allah relieved him but imagine that, put yourself in a setting like that. Not the prayer on time, not that, Allah tells you sacrifice your beloved child. Allah gives us so much and asks so little to be patient with and we refuse to do that, imagine if it was your son that Allah ordered you to sacrifice.

The first one of patience is trials and tribulations we mentioned. The second one is patience carrying out the commands of Allah. The third one is patience to stay away from the sins that Allah ordered you to stay away from. And I give you one example of Yusuf 'alayhis salaam because probably the hardest thing on the young of this Ummah is dealing with women and probably women dealing with men, probably the hardest thing. A lot of the Muslims today, alcohol is not a problem to them. Like one of the Sahaabah said, he was truthful and he told the Prophet sallallahu 'alayhi wa sallam, he said oh Prophet of Allah if you put me alone with a woman who has no hands and no legs I am going to commit the sin. He said that to the Prophet Muhammad sallallahu 'alayhi wa sallam, he was sincere and this is a problem we have in our Ummah today.

How do we deal with it? Put yourself in the position of Yusuf. Not you approaching a woman for a Haraam, a woman approaching you. Who are you? You are a Messenger. No, you are the most and probably best looking creation of this earth. You are alone with her, who is the woman? The wife of the leader of his time. The wife asks you to commit adultery, who is

that man? Her slave. He could get freed or he could be in luxury, he could get spare time, he could get all that. Not only that, the women of the town in their entirety are after him, they want him. What did this pious man do, prefer the sin? Ma'aath Allah, no, no way. Then he said:

رَبِّ السِّجْنِ أَحَبُّ إِلَيَّ مِمَّا يَدْعُونِي إِلَيْهِ... ﴿٣٣﴾ يُوسُفُ :

“Oh my Lord! Prison is more to my liking than that to which they invite me.” (Surat Yusuf: 33)

Imagine that, Allah, I rather you put me in prison with the criminals, with the scums of the earth, than in the palace with the best looking woman of the time, the wife of the leader of the time. The jail is better for me than that which they call me for.

These are the trials and tribulations in this life that we have to realise and we have to be patient in them. If I have a child that died, everyone could have a child who died, nothing special about it. Kaafir, Jew, Atheist, Hindu, they have children who died, we all have problems. They go to church, I will probably go to the Masjid. They be patient on Sunday morning, we be patient and pray. There is one aspect of patience and it is the peak of aspects, the reward of it is Jannah, it is special for you. What is that aspect? Patience for trials and tribulations that happen to you because of your Imaan, because of your Islam.

The Prophet sallallahu ‘alayhi wa sallam passes by the family of Yaasir. He sees the mother in pain under the whips of Abu Jahl, next to her is her son, next to her tied to a post is her husband. And what did he tell them? When she is stabbed by Abu Jahl in her private part may Allah curse him and he passes by her, he said:

صَبِّرَا يَا آلَ يَاسِرٍ فَإِنَّ مَوْعِدَكُمُ الْجَنَّةُ

What you are going through because of Laa Ilaaha Illallah, your appointment is the gardens of Heaven. Heaven is your resort, that is where you belong.

This does not mean you get killed for the sake of Allah, being mocked because you are Muslim is this category, reaches you Inshaa Allah Heaven. Being degraded because of your religion is a cause for you to enter Heaven. Sticking up for your brothers who are oppressed in Iraq and Afghanistan and Kashmir, supporting them at a time when the cowards refuse to talk is a cause for you to enter Heaven, because it is only the heroes who take the burden of that upon themselves.

Musa ‘alayhis salaam gives Da’wah, one after the other after the other, so his Da’wah becomes popular. What are they going to do to Musa? They cannot kill him, he has got power behind him now, he has got people behind him. What did they do? They used a

tactic the infidels always use, defame the character, character assassination. They stick a charge or two to them to defame the character. Why did they do that to Musa? Because when they knew Musa has no character, he has got no one to listen to him. Qaroon said I have the plan, what is the plan Qaroon? Qaroon says my plan is I paid a prostitute who just had a baby, to say that baby is his. They fabricate, do not believe the lies you hear. There is always a Fir'awn, every century, every time, every decade we have Fir'awns who talk about the people. They do not have food in Iraq and they say they have nuclear weapons. They do not have food, our brothers are dying in Iraq.

What did they say to Musa? He walked in on Fir'awn, he said Fir'awn are you going to believe in the One and only One Lord? All of a sudden a prostitute starts yelling in the background, this is the man. What man? He is the one who fathered the child. A lie, a fabrication. What is a Daa'iyah going to do there? He raises his finger to Allah, this patient man does not go hysterical. Allah the only One, oh Allah the only One, aid me in this matter. He points to her, I ask you by Allah the One who gave me the miracles you know of, did I father that child? She said no. Allah solved the problem right there and then but this is always going on.

Aishah radhiyallahu 'anha, your mother, gets attacked in her character. Why? They want to defame the Prophet sallallahu 'alayhi wa sallam. If his wife is playing behind his back he has no character, character assassination. You have to be patient in these kinds of trials and tribulations. Aishah radhiyallahu 'anha, what did she do? Thirty days under the agony that the vast majority of the people of her time are thinking she committed adultery, and the Prophet sallallahu 'alayhi wa sallam the patient man making Du'aa, humble to Allah, asking and pleading with Allah.

This is the path of Islam. This is the path of Laa Ilaaaha Illallah. This is the path that the neck of Zakariyyah was cut for. This is the path that Yahya was split in half for. This is the path that Muhammad sallallahu 'alayhi wa sallam was at a time a wanted man. This is the path that Uthman falls dead in his own blood. This is the path Ahmad Ibn Hanbal spends a large portion of his life in prison. This is the path Ibn Taymiyyah died in prison. This is the path the great heroes of the world asked for because this is the path of Laa Ilaaaha Illallah Muhammad-Rasoolullah, this is what you were created and brought on to this earth for. I tell you this, if you are a Muslim and you do not have problems, double check your faith. Wallahi this is not my word, this is the word of the Prophet Muhammad sallallahu 'alayhi wa sallam from the meanings of his Hadith, and this is the word of the scholars after him.

How? The Prophet sallallahu 'alayhi wa sallam said the worst punished are the Messengers of Allah, then who? The Kaafir, the ones who try to kill us and annihilate us? No, and then the ones who imitate them and imitate them step by step. You say why, is Allah oppressive? Ma'aath Allah, Allah is not oppressive but when the Kaafir failed the first test, there is no need for any more tests. He is doomed, why test him anymore? When the Muslim got the first test, he passed the first stage, you have to go to the second stage. First semester,

second semester, third semester. First grade, second grade, if you failed in first grade one time or two times, you are out. Why do we need to test you again? You are a failure. This is the justice of Allah, this is the path of the Messengers of Allah and this is something you have to be patient for.

I leave you with one last story and I leave it to the end so it can settle in your mind. It is a story narrated by Ibn Hibbaan in a book called Ath-Thiqaat, an authentic story where a young soldier leaves Falasteen to go back to the outskirts where his family is. While on the journey he sees a tent and in the tent is someone saying oh Allah give me the power to thank You for all that You have given me, oh Allah I thank You for making me better than a large portion of the people. Look at what the Du'aa is, I ask you Allah to give me the power to thank You and I thank You Allah for all that which You have given me which makes me better than a large part of the people.

He said I went to the tent to see who is saying it, an old man, the only thing working on that old man is his tongue. In the Hadith it is unknown whether his body parts are cut or he is paralysed. The only thing working on this old man is his tongue, imagine that. The young man Abdullah Ibn Muhammad (the narrator of the story) said, oh uncle what is there that Allah made you better than other people? Imagine that, you know we say what did Allah give me? Wallahi I talk to some people, what did Allah give me? Give us one of your eyes and then say what did Allah give me, just give us one and then we will say Allah deprived you. You have people who have an income, let alone the income, their physical features. An eye, a face, a mouth, a hand, healthy, and they say what did Allah give me? Ignorant. Look what Abdullah Ibn Muhammad said, what did this man have? He did not understand, he was a young teenager, what did this man have? He said Allah gave me a tongue to thank Him with it, what more do I need? Allahu Akbar, a tongue to thank Him with, what more do I need?

He said now I answered your question, could you go and do a favour for me? What is it? This is not a movie or fabricated or weak Hadith, this is in Ibn Hibbaan in his Thiqaat, Wallahi it was authenticated by the most strict scholars of our time who checked the narration of the Hadith. He said my son who helps me in my Wudhu and helps me to drink and eat, he left three days ago and I am left here stranded. Could you go look for him? He went, he looked for him. He found his bones and he found his camel, he brought his camel back. How is he going to tell this old man this whole story? The only thing he has in life is his son and his son died. He said I sat and I remembered the story of Ayyub, the story I mentioned to you, so I started telling him. The old man said cut your story short, what is the problem, tell me what the problem is. He said your son is dead. He said he did not say more than Alhamdulillah, Inna Lillahi wa Inna Ilayhi Raaji'oon. Alhamdulillah, to Allah we return, to Allah is our resort. And soon after that he passed out and died.

He said I had a problem, if I leave him the animals are going to eat him and I could not leave him and go, it would not be right. So I sat there crying what am I going to do with him, I

cannot dig a grave alone, until four people passed by and he told them come and help me bury him. They said ok, who is he? They uncovered his face and they jumped at him kissing him, they said you do not know who this man is? This is Abdullah Ibn Zayd Abu Qulaab al-Jurmi, the biggest student of Ibn Abbaas. He loved knowledge and he loved Islam, he fought in battles and committed his life for the sake of Allah. This is him, and they began crying and kissing him. They buried him.

That young boy Abdullah Ibn Muhammad could not get this story out of his mind. When you are thinking about something all day, you are going to dream about it and the dreams of the pure innocent people are nearly always true. Actually it is a sign of a true man when he dreams that night, and in the morning it becomes just how he dreamt it. He said I had a dream about this man, I saw him (he too is in Heaven) and I said you are the man who was my friend last night? He said yes. He said what did Allah do to you? He said peace be upon you, enter Heaven as you were patient:

سلام عليكم ادخلوا الجنة بما صبرتم فنعم أجر العاملين

APPENDIX TWO: MUSLIMS JOKING ABOUT ISLAMIC MATTERS

The next question is, what is the ruling on Muslims joking about Islamic ordains and rituals like Niqaab, beard or wearing pants above the ankles, or mocking those who adhere to them? There are comedians who make a living out of this, jokes like these even go on in private gatherings among Muslims and non Muslims. What is the ruling on Muslims participating in this?

At a time when we see the status of the Ummah and what is going on, where there is a war waged on Islam and practicing Muslims, it is very, very sad to see that there are people who are alleged Muslims choosing to take the route of mocking their brothers and sisters, siding with Kufr and Kuffaar, knowingly or unknowingly. How dare one mock a sister trying to look like Aishah and Hafsah radhiyallahu 'anhuma. Those who mock Niqaab and Hijaab side with the leaders of countries who openly and clearly say Niqaab will not be welcome in our lands, that is the freedom they offer. Their women have the legal right to choose to show their bare breasts in public, but a modest, honourable Muslim woman cannot choose what Hijaab to wear. That is the freedom they talk about, that is democracy, that is the Hukm of Jaahiliyyah. That is the people who Allah said:

﴿۱۷۹﴾ الْأَعْرَافُ : ... هُمْ أَضَلُّ... كَالْأَنْعَامِ بَلْ أَلْنَعَمَكَ﴾

They are like cattle, nay even more astray. (Surat al-A'raaf: 179)

That is the filth of Kufr. Sisters get dragged physically and through court summons in Europe and other parts of the world, because they want to look like Umm Salamah and Aishah radhiallahu 'anhum. That is part of the problem. They drag them claiming a Niqaab goes against freedom and dignity, wherein they themselves have absolutely not an ounce of freedom or dignity.

Our sisters go all through that, that is a problem. But the bigger problem is those in the Ummah who have nothing to joke about but these pious, chaste, struggling, honourable women. Have you ever imagined what a Niqaabi for example goes through on a daily basis? Last week I was in Chicago and a brother invited me to go to a mall that is approximately two hours away from Chicago, in the suburbs of Chicago. For the first time in seventeen years, I stepped foot in a mall, and one of the first sights I saw was people glancing at a woman, eyes staring at her from every angle and laughter and mocking. Wallahi I made Du'aa for her from the bottom of my heart. In a place where you never see Muslims, there was a Niqaabi, that is who they were staring at and mocking. Whereas if someone partially naked showed up, they would not have even bothered to look or joke or mock. Wallahil-Lathee Laa Ilaha Illa Huwa, Wallahi I have never seen a Niqaabi in the United States except that I made Du'aa for her.

Imagine with me what she goes through in the United States where she can legally wear her Niqaab, let alone other places where she would go to jail for it. The glances of the people, the words thrown at her, the laughter, the winking and gestures that she has to see and hear and at times even the physical assault. Imagine her on a red light, to her left is the glancing and the staring and to the right is the mocking and degrading. And then a Muslim who allegedly loves Allah and the Mothers of the Believers has the audacity to utter a joke about this sister wearing Niqaab, or a brother who is compliance of a Waajib with a Lihyah (لحية) (a beard).

If you cannot support them in their struggle to wear Hijaab and Niqaab, grow their beards and wear their clothes above their ankles, then is there anything less than one keeping his mouth shut? How many youth and youngsters saw a video of someone mocking a Hijaabi, Niqaabi or a bearded brother and heard that joke from Muslims, and it was embedded in the back of their mind to be repeated over and over again? Some of them memorise these jokes and use them against those who carry out these Islamic obligations. Or how many kids and adults think less of those brothers and sisters who are merely in compliance of the ordains because of these jokes? Even if you adopt the wrong opinion, the weaker opinion for example of Niqaab, that it is not Fardh, you have no business mocking them.

Those same characters who use these matters as tools for laughter, if one was to joke about his mother, what would he tell you? He would tell you stop, this is not a joking matter, his mother is not a joking matter. Those women with Hijaab and Niqaab are mimicking the

Mothers of the Believers and the daughters of the Prophet Muhammad sallallahu 'alayhi wa sallam.

قُل لَّاَزْوَاجُكَ وَبِنَاتِكَ وَنِسَاءُ الْمُؤْمِنِينَ يُذْنِينَ عَلَيْهِنَّ مِنْ جَلَابِبِهِنَّ ...

الأخذاب: ٥٩

Tell your wives and your daughters and the women of the believers to draw their cloaks (veils) all over their bodies. (Surat al-Ahzaab: 59)

Same with bearded brothers and those who raise their pants above their ankles. That is why some scholars said mocking Islamic matters or directly mocking Allah and the Prophet Muhammad sallallahu 'alayhi wa sallam and the verses of Allah, are all the same.

Who is the one growing the beard trying to look like? Musa, 'Isa, Haroon:

...لَا تَأْخُذْ بِلِحْيَتِي وَلَا بِرَأْسِي... {طه: ٩٤}

Seize (me) not by my beard, nor by my head! (Surat Taha: 94)

When he got into a struggle with Musa and Musa grabbed his beard. Abu Bakr, Umar, Uthman and Ali. Not doing a matter in Islam even if it is obligatory, not wearing Hijaab, not wearing Niqaab, not growing your beard, these matters are sin. Sometimes major, sometimes minor, but if he is Muslim and makes Salah, even if he does not repent, one's destiny at the end is to Heaven Inshaa Allah because that is only a sin. The forgiveness of Allah could overwhelm him, the Shafaa'ah of the Messengers and righteous believers could overwhelm him, or worst case scenario he goes to Hell for a duration of time for the sin and then he goes back into Heaven. May Allah guard us even from that.

One who wears a Hijaab and mocks it falls in this category. Look at the precise wording that I am going to say, those who mock these have committed an act of Kufr. There are rules and regulations for Takfeer and it is a very sensitive issue, and there are Fataawa by old and contemporary scholars that substantiate this. That is all we are conveying, a Fatwa of the ‘Ulamaa. Abdullaah Ibn Qa’ood, Ibn ad-Dayyaan, Abdur-Raaziq Afeefi, Ibn Baaz and many of the older scholars all agree on this opinion.

In the famous book Asbaab An-Nuzool by Waahidi, let me give you the background of the story. The Prophet sallallahu 'alayhi wa sallam was heading to Tabook to fight and on the way there they camped. So there was the close knit with the Prophet sallallahu 'alayhi wa sallam who camped with the Prophet and another group who were further away who camped by themselves. Here is how the story unfolds, Ibn Umar radhiallahu 'anhuma narrates what happened. He said during the Battle of Tabook, a man in the other camp (the

second camp) said we have not seen like these reciters of the Qur'an, you see those guys who recite the Qur'an.

مَا رَأَيْنَا مِثْلَ قُرَّائِنَا هَوْلَاءِ ، أَرْغَبَ بُطُونًا...

They like to fill their bellies with food, greedy bellies:

أَرْغَبَ بُطُونًا

...وَلَا أَكْذَبَ أَسْنَا...

Their tongues are lying tongues. Big bellies and untruthful tongues, they are mocking reciters of the Qur'an.

...وَلَا أَجْبَنَ عِنْدَ الْلِقَاءِ...

And they are the most cowardly when the combat happens. Basically they eat a lot, they lie and they are cowards. They are talking about reciters of the Qur'an, mocking them and joking around.

فَقَالَ رَجُلٌ فِي الْمَجْلِسِ : كَذَبْتَ ، وَلَكِنَّكَ مُنَافِقٌ...

A man sitting with them said you are a liar, you are a hypocrite. Based on what he heard from him, he said you are a hypocrite, and the Prophet sallallahu 'alayhi wa sallam never denounced this man for calling him a hypocrite.

...لَا خَبَرَنَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ...

I am going to go tell the Prophet Muhammad sallallahu 'alayhi wa sallam.

فَبَلَغَ ذَلِكَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ...

The matter reached the Prophet Muhammad sallallahu 'alayhi wa sallam. Either the man went and told him or Allah had told him or most likely it was both of them, Allah had revealed and then this man went and told him what that man had mocked the reciters of the Qur'an with.

Abdullah Ibn Umar said:

فَإِنَّا رَأَيْتُهُ مُتَعَلِّقًا بِحَقْبِ نَاقَةٍ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَنْكُبُهُ
الْحِجَارَةُ...

I saw him grabbing the bridle of the horse of the Prophet sallallahu ‘alayhi wa sallam and it dragging him. He is grabbing the horse and it is dragging him on the stones, he is hanging because he wants to speak to the Prophet Muhammad sallallahu ‘alayhi wa sallam. He is telling the Prophet sallallahu ‘alayhi wa sallam:

...وَهُوَ يَقُولُ : يَا رَسُولَ اللَّهِ ، إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ...

He is saying oh Prophet of Allah, it was only idle talk and just play. It was idle talk and just play, note he did not even say we were mocking, he did not even think of it as mocking, he said it was idle talk and just play.

وَرَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ...

And the Prophet Muhammad sallallahu ‘alayhi wa sallam telling him:

أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ﴿٦٥﴾ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ
بَعْدَ إِيمَانِكُمْ ... ﴿٦٦﴾ التوبَةُ

“Was it at Allah, and His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc) and His Messenger (sallallahu ‘alayhi wa sallam) that you were mocking?” Make no excuse; you have disbelieved after you had believed. (Surat at-Tawbah: 65-66)

You have disbelieved after you were believers. Allah reveals Ayaat in the Qur'an about this, let us go through them.

وَلَئِنْ سَأَلْتَهُمْ لَيَقُولُنَّ إِنَّمَا كُنَّا نَخُوضُ وَنَلْعَبُ... ﴿التوبَةُ: ٦٥﴾

If you ask them (about this), they declare: “We were only talking idly and joking.” (Surat at-Tawbah: 65)

If you ask them oh Muhammad, they will say it was idle talk and play. That is all it was, it was idle talk and play. Pay attention, this sentence shows that they did not even really mean to mock, they did not reach the level of mocking because their reply was:

كُنَّا نَخْوْضُ وَنَلْعَبُ

It was idle talk and play, not mocking. They did not say we were mocking, we were ridiculing, they did not say:

إِنَا كَنَا نَسْتَهْزَئُ

They said:

كُنَّا نَخْوْضُ وَنَلْعَبُ

It was idle talk and play. They did not say we were mocking, that was not even their intention. Mocking is here, idle talk and play was here. And in some narrations it was that they said oh Prophet we were just talking because we wanted the distance to become shorter with just idle talk.

Allah said to them in the Qur'an:

﴿٦٥﴾ ... قُلْ أَبِاللَّهِ وَآيَاتِهِ وَرَسُولِهِ كُنْتُمْ تَسْتَهْزِئُونَ ﴿التوبَة: ٦٥﴾

Say: "Was it at Allah, and His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc) and His Messenger (sallallahu 'alayhi wa sallam) that you were mocking?" (Surat at-Tawbah: 65)

In Allah, His verses and His revelation and His Messenger do you scoff and mock? You did not find anything else to joke about? Note, these people, did they mock Allah directly? No. Did they mock the Qur'an directly or verses in the Qur'an? No. Did they mock the Prophet sallallahu 'alayhi wa sallam directly? No, they mocked the reciters of the Qur'an. Then why when Allah was denouncing them did He say, you mock Allah, the verses and the Messenger? Why did Allah not say you mock the reciters of the Qur'an? He said you mock Allah, the Messenger and the verses, when all they did was mock reciters of the Qur'an. They mocked the reciters of the Qur'an because of their Islamic significance, so it is as if they mocked Allah, the verses and the Messenger. That is the point Allah is trying to get to you.

See how dangerous it is? It is no joke and it is no game. They mocked reciters of the Qur'an, Allah responded saying you mock Allah, His Messenger and the verses? You mock a bearded Muslim for his beard, you mock Allah, His verses and His Messenger. You mock a Niqaabi for her Niqaab, we say you mock Allah, His verses and His Messenger. You mock a Hijaabi or a bearded brother, we say you mock Allah, His Messenger and the verses.

The final judgment has been entered by Allah:

﴿ لَا تَعْتَذِرُوا قَدْ كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ... ﴾ التوبه: ٦٦

Make no excuse; you have disbelieved after you had believed. (Surat at-Tawbah: 66)

Do not even think about apologising, make no excuse, you have become disbelievers after you were believers.

And here is an important detail, pay attention to this detail, those people Allah declared Kuffaar were not hypocrites before this matter. You hear scholars call them hypocrites, there were hypocrites who fought and went along with the Prophet sallallahu 'alayhi wa sallam like Abdullah Ibn Ubayy Ibn Abi Salool who was a known hypocrite. If scholars refer to these here who mocked as hypocrites based on what they did of mocking, then yes they did become hypocrites and Kuffaar because of that. But some scholars allege they were hypocrites before they even mocked and they were just going along with the Prophet Muhammad sallallahu 'alayhi wa sallam. That is wrong, they were believers fighting with the Prophet Muhammad sallallahu 'alayhi wa sallam. They were putting their lives on the line for the sake of the Prophet Muhammad sallallahu 'alayhi wa sallam, yet they were rendered non believers for a little joke they made. What can one say about those who never even broke a sweat in Allah and His Messenger's rightful cause, yet they want to mock rituals, Sunnahs and ordains?

The solid proof that they were not originally hypocrites as some scholars say, is in the verse:

كَفَرْتُمْ بَعْدَ إِيمَانِكُمْ

You have disbelieved after you were believers. After you were believers. Some scholars went to an extreme to say that they were believers in their tongue but not in their heart, meaning they were hypocrites. So Allah said believers as in believers in tongue but not in the heart. In reality, they are trying to say that mocking did not cause them to become disbelievers, they were already hypocrites as they were only believers by their tongues.

However, Ibn Taymiyyah responded to this and said Allah never calls a hypocrite a believer in the Qur'an, just because he believed by his tongue. They were believers and they were rendered disbelievers, Allah said it:

بَعْدَ إِيمَانِكُمْ

They were in reality believers because Allah called them so, otherwise Allah would never call hypocrites believers even if they believed in their tongue but not in their heart.

Another point, there are some matters where as a rule in Takfeer, ignorance of it being Kufr is an excuse. It could be an excuse that I did not know it would cause me to be a Kaafir. Ibn Taymiyyah in Kitaab Al-Imaan said these people here did not think that they were committing Kufr, yet they were still considered Kuffaar. He is saying mocking and ridiculing Islamic matters is Kufr, even if one did not know it will make him a Kaafir. Shaykh Sulaymaan al-'Alwaan said this verse is clear proof in Kufr of one who mocks Allah, His Messenger and verses. If he considers it Halaal or if he considered Haraam, merely mocking renders one an apostate by Ijmaa' of all the scholars, even if he did not mean the mocking but was merely joking and playing.

إِنْ نَغْفُ عَنْ طَائِفَةٍ مِّنْكُمْ نُعَذِّبْ طَائِفَةً بِأَنَّهُمْ كَانُوا مُّجْرِمِينَ ﴿التوبَة: ...

٦٦

If We pardon some of you, We will punish others amongst you because they were Mujrimoon (disbelievers, polytheists, sinners, criminals, etc). (Surat at-Tawbah: 66)

Some repented and others did not.

This applies to mocking punishments of Allah like Heaven or Hell or aspects of Hell or aspects of Heaven. This applies to mocking those who ordain the good and forbid the evil and people who go along with that. It applies to mocking Salah or aspects of Salah, even Sunnah Salah, not necessary Waajib Salah. Even Sunnah Salah, mocking that or those who pray, because of their Salah. Or someone who shortens their Thobe or their pants in accordance to the teaching of the Prophet sallallahu 'alayhi wa sallam, or one who has a beard, because of his beard. Or a Hijaabiyyah for her Hijaab or a Niqaabiyyah for her Niqaab, or a Siwaak, a mere Siwaak (the toothbrush). This is by the rules of the scholars who know the rules and regulations of Takfeer, because as I said it is a sensitive issue.

Some scholars divided the mocking into two categories. Direct statements and writing, if you write it or say it, that is direct. But the other category which is just like that is gestures. You see someone in Niqaab, they smirk, smile, laugh, they stick a tongue out or there are many types of gestures where you show that you are mocking someone. Any of that is just as though one said something, the ruling on both types of mocking is the same.

The next point is an essential point, do not ever sit with anyone who goes near this issue. If there is a gathering and joking kicks off related to this matter over here, if you attend an event where this goes on or there is a comedy show, TV show, Youtube show or anywhere else, flee with your Imaan like there is a lion behind you out to get you, before you lose your Imaan. Flee and run away.

The rule in Islam is that when there is something Haraam, you do not participate in it, you do not go near it and you do not support it. Like Zina:

﴿٣٢﴾ ﴿الإِسْرَاءُ... وَلَا تَقْرَبُوا الزِّنَى﴾

And come not near to the unlawful sexual intercourse. (Surat al-Israa': 32)

Allah said do not go near Zina. He did not say do not commit it, He said do not go near it. You do not sit on a table where there is alcohol and say I am not drinking, you do not do that. You do not go to a casino and say I am not gambling. That is in matters of Haraam, you do not go near the Haraam, you do not participate in it, you do not condone it and you do not support it. This matter is worse because there is a specific verse about not going near it in the Qur'an:

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفُرُ بِهَا وَيُسْتَهْزِئُ
بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذَا مِنْتَهُمْ
إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴿النَّسَاءُ: ١٤٠﴾

And it has already been revealed to you in the Book (this Qur'an) that when you hear the Verses of Allah being denied and mocked at, then sit not with them, until they engage in a talk other than that; (but if you stayed with them) certainly in that case you would be like them. Surely, Allah will collect the hypocrites and disbelievers all together in Hell. (Surat an-Nisaa': 140)

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ ...

Allah says in the Qur'an, and it has already been revealed to you in the Book.

... أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفُرُ بِهَا وَيُسْتَهْزِئُ بِهَا ...

That if you hear the verses of Allah.

يُكْفُرُ بِهَا

Means disbelieved in.

وَيُسْتَهْزَأُ بِهَا

Means mocked.

فَلَا تَقْعُدُوا مَعْهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ...

Do not go near them, do not sit with them until they engage in another talk, until they change the subject. Do not go near them, a clear verse in the Qur'an. Do not sit and watch a comedian who mocks any aspect of Islam, any tiny aspect of Islam. Do not ever sit with a relative of yours, with a friend of yours who utters a joke pertaining to mocking any Islamic issue or those who practice it, ever. It only gets worse when you hear those so called Du'aat of ours today in the United States especially, who want to give the look that they are all cool and all that and make their audience think that they are all cool, and then sit and mock issues of Islam forgetting this important aspect of Islam.

Allah tells them:

إِنَّكُمْ إِذَا مِنْتَهُمْ...

If you stay with them you are like them. If you listen to it, you participate in it, you do not walk off, you are like them. Like them what? Kuffaar like them. Unless you forbid the Munkar and tell them they are wrong and walk away, then you are like them.

Then the end of the verse says:

إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا...

Allah is gathering the hypocrites and the Kuffaar in Hellfire all together.

And note something very unique about this end of the verse, Allah says He is gathering the Munaafiqeen and the Kuffaar in Hellfire. This is the end of the verse, wherein the beginning of the verse He is talking about those who mock. So the end of the verse tied to the beginning of the verse is the icing on the cake to prove the Kufr of one who mocks Allah and His Messengers, those who follow in accordance with any of that and you mock them, or anyone mocks them because of that. Wal-'Iyaathu Billah, it is a matter of Kufr and Imaan. Whoever is involved in this or was involved in this, let him go take a shower and say Shahaadah and repent not to ever do this again, so he can rejoin the masses of the Muslim Ummah.

Sayyid Saabiq in his book Fiqh As-Sunnah which you all, he said a believer who gives his Shahaadah and becomes Muslim can never be considered a Kaafir unless his heart and breast is overwhelmed with Kufr, he adopts Kufr and acts upon it. And then he mentions examples of exemptions from that, and he said mocking the Prophet Muhammad sallallahu 'alayhi wa sallam. Al-Bahooti al-Hanbali, the big Hanbali Imaam, in his Kitaab Al-Rawdh Al-Murabba' (**الروض المربع**) he mentions this issue. So does Ibn Qudaamah in Al-Mughni, so do other scholars like Ibn Mulaqqin in At-Tathkirah (**التذكرة**), famous scholars. All said that mocking is Kufr, so did the ones I just mentioned earlier, Abdullah Ibn Qa'ood, Ibn ad-Dayyaan, al-Afeefi, Shaykh Ibn Baaz and others. This is what I relate to you from what the 'Ulamaa and the Salaf say is Kufr, according to their rules and regulations derivative from the Qur'an and the Sunnah.

Allah does not leave those who mock His Qur'an and His Sunnah and His believers without humiliation in this life before the life after. Subhan Allah it is a Sunnah of Allah, He always humiliates them in this life. In Bukhari and Muslim there is an authentic Hadith, in Bukhari it is a Christian man who became a believer and then rendered a non believer. In Muslim, it is a man from Bani Najjaar. He read al-Baqarah and Aali Imraan and he used to write for the Prophet sallallahu 'alayhi wa sallam.

كَانَ نَصْرَانِيًّا فَأَسْلَمَ ...

... فَعَادَ نَصْرَانِيًّا فَكَانَ يَقُولُ مَا يَدْرِي مُحَمَّدٌ إِلَّا مَا كَتَبْتُ لَهُ ...

He was a Christian and he became a believer, then he went back to being a Christian. Then he said Muhammad knows only what I wrote for him, because he used to write for the Prophet Muhammad sallallahu 'alayhi wa sallam, he said I used to write for him the revelation. Years went on, years went on.

... فَأَمَاتَهُ اللَّهُ فَدَفَنُوهُ، فَأَصْبَحَ وَقْدٌ لَفَظَتُهُ الْأَرْضُ ...

He went and they buried him after he died. The next morning, they found him on the surface of the earth.

... فَقَالُوا هَذَا فِعْلُ مُحَمَّدٍ وَأَصْحَابِهِ، لَمَّا هَرَبَ مِنْهُمْ نَبَشُوا عَنْ صَاحِبِنَا فَأَلْقُوهُ ...

Muhammad and his friends came here at night, dug up the grave and took him up to the surface. They are evil people who came, this is what they are basically saying. Muhammad and his people came and dug him and put him on the surface of the earth.

Next day:

فَحَفَرُوا لَهُ فَأَعْمَقُوا، فَأَصْبَحَ وَقَدْ لَفَظَتِهُ الْأَرْضُ...

The second time they dug up the grave, a deeper grave, they put him in there. The next morning they find him on the surface again, so now it is the third day.

فَقَالُوا هَذَا فِعْلُ مُحَمَّدٍ وَأَصْحَابِهِ نَبَشُوا عَنْ صَاحِبِنَا لَمَّا هَرَبَ مِنْهُمْ...
فَأَلْقَوْهُ...

They said this is Muhammad and his friends, they dug up his grave and they brought this man to the surface again. So now it is the final time:

فَحَفَرُوا لَهُ...

They dug up for him.

وَأَعْمَقُوا لَهُ فِي الْأَرْضِ مَا اسْتَطَاعُوا...

They dug up for him a very, very, very deep grave, as deep as they could. And then the next morning:

فَأَصْبَحَ قَدْ لَفَظَتِهُ الْأَرْضُ، فَعَلِمُوا أَنَّهُ لَيْسَ مِنَ النَّاسِ فَأَلْقَوْهُ...

وَ فِي رِوَايَةٍ : فَنَبَذُوهُ

They woke up, they found him after that big grave, on the surface again. So they knew it was not from Muhammad sallallahu 'alayhi wa sallam or his men, they left him and abandoned him.

A very last note, there is a difference between mocking someone for himself and for an Islamic significance. For example a bearded man, if you mock him for being fat, skinny, talks funny or something, that is a sin. It could be a major or minor sin, you do not mock anyone

but that is a sin. However, if it relates to Islam, if it goes to the beard, then that is when it becomes Kufr. There is a distinguishing between the two, one is sin, one is an act of Kufr. So you have to distinguish between those two matters.

There are plenty of matters to joke about, be truthful and joke. The Prophet sallallahu 'alayhi wa sallam and the Sahaabah joked so why we do we have to go to areas that are Haraam? It is nice to have fun but keep them in the Halaal.